Heraclitus Ridens:

AT

A Dialogue between Jeſt and Earneſt, concerning the Times.

Tueſday, June the 21. 1681.

Earn. WELL! and what's the news now? you look like an *Aleppo* Pigeon, as if you had flown your ſelf out of breath.

Jeſt. News quothee! why now the Tail they ſay is like to be of another Hog.

Earn. That I may follow the Metaphor, ſome people have taken the wrong Sow by the Ear, or brought their Hogs to a fair Market, as to *Newgate*-Market, the *Stocks* Market or the like; don't you mean ſo?

Jeſt. No, No, I mean e'n to the ſame Market that *Hugh Peter*'s Devil brought his Hogs, when he would be playing at ſmall games rather than ſtand out. *Beloved*, quoth true Proteſtant *Hugh*, *they muſt needs run when the Devil drives*.

Earn. Sure it is not come to this at laſt; why? 'tis but t'other day that *Care*'s brains were crowing upon his own Dunghill of *Popery*, like a bold Challenger, *O Yes, O Yes, if any manner of Perſon in the Town or Countrey can tell any tidings of a Presbyterian Plot, let them if they can or dare, come forth and accuſe the Perſons that are guilty of it, that they may be hanged for it as they deſerve.*

Jeſt. It's all one for that, *Care* has a Face and a forehead too like the reſt of the Anabaptiſtical ſtickling Tribe; but for all that, the Tables are turned, and *qui color albus erat nunc eſt contrarius albo.*

Earn. What? then all this ſeeming Fanatical Zeal againſt Popery and tenderneſs for the preſervation of his Majeſties Perſon and Government, the Proteſtant Religion, and the long flouriſhing, &c. which always attended it, has been only a painted ſtalking-Horſe to drive the Monarchy into the Commonwealth-Net ſo cunningly ſpread by *Plato Redivivus*?

Jeſt. Verily and indeed ſo they ſay, and if my patience will hold out, as I am ſure yours will, I'le tell you ſuch an inlightning but moſt true Intrigue, as ſhall be able to convince the greateſt Unbeliever, that has not an implicit Fanatick Faith, that the Papiſts and Diſſenters draw in the ſame Yoak.

Earn. O come by all means let's hear it.

Jeſt. You know how zealouſly the whole Maſs of Diſſenters have eſpouſed the Cauſe of *Fitz-harris* a notorious known Papiſt, who ſtood accuſed of the moſt infamous Libel as ever was heard of againſt a Sovereign and Proteſtant Prince.

Earn. Yes, this every body knows.

Jeſt. You know too, that the *true Proteſtant Party* lie under the ſuſpition of Printing and diſperſing that Libel, and that *Sam. Harris* was committed for it, and bail'd out the other day.

Earn. What's this to the purpoſe?

Jeſt. Oh very much; for it ſhews you upon what ſcore they did ſo heartily eſpouſe the Cauſe of their Dear Friend *Fitz-harris*; and the Confederacy and Harmony there is between a Papiſt and a Fanatick; one begets the Brat or at leaſt fathers it, the other hugs it and puts it out to nurſing.

Earn. Well! come up to the point.

Jeſt. You are ſo haſty now, ſometimes you can perſecute me with your ſerious ſtuff, till I am ready to drop aſleep, and I do not give you any interruption.

Earn. I beg your pardon.

Jeſt. You muſt know then, that when *Fitz-harris* came to the Bar to take his Trial, you might have had ten to one, Cockpit Law, that he would not be found *Guilty*.

Earn. Yes, I heard it offered in the Hall.

Jeſt. Well, when the Jury were called over, one ſtood by the Priſoner and adviſed him not to challenge any of the Jury for they were all *right*, that is to ſay, either known Diſſenters, or ſuch as go to both Church and Conventicle.

Earn. So far, ſo good!

Jeſt. And to confirm him in this belief, one of them, they ſay he is a *Hamburgh* Merchant, and lives a little way out of Town, it is no matter for his Name, complemented him with the Burning Zeal of a hot fit of an Ague. *Mr. Fitz-harris*, quoth he, *I was affraid I ſhould not have been able to have come hither to day by reaſon of my Ague, but I have overcome it, and reſolved to come hither to SAVE you.*

Earn. Oh brave Conſcience! through fire and water, hot and cold, thick and thin to ſave a Traitor and a Papiſt.

Jeſt. Patience, man, Patience. I will not tell you the Interruptions and Cavils they troubled the Court with, to pick holes in the Indictment; the Printed Trial at large will do that; but as they were at the Bar, papers were put into ſeveral of their hands, which the Lord Chief Juſtice perceiving, called to the Foreman to know what Paper it was, and he neatly, *as he afterwards boaſted*, ſhamm'd it off, giving in another Paper (which he had ready) to the Lord Chief Juſtice, telling him, that was the Paper.

Earn. Then Equivocation, I find, is not only lawful but practicable by ſome ſorts of *Proteſtants*

as well as *Papiſts*, eſpecially if the life of a man, a Papiſt, a Libeller of the King and Government be at the ſtake: but what was in thoſe Papers?

Jeſt. They contained Reaſons why they ought not to find the Priſoner guilty, and concluded with a menace to them in caſe they ſhould dare to do it, 'that they ſhould anſwer it in Parliament, and that 'the Nation would never leave them till they had 'ruin'd them and their Families: this Paper was near half a ſheet cloſe written.

Earn. Well certainly, the Loyalty of the *true Proteſtants* has no Parallel but that of the *Papiſts*. We are come to a fine paſs, that endeavours both by Reaſons and Threatnings muſt be uſed to ſuborn Juries even where the ſacred life of a King is concerned to go again Law and Conſcience in plain matter of Fact, of which only they are the Judges.

Jeſt. Nay, as they withdrew from the Bar, ſome perſons ſpoke to them in their Paſſage, *Find him guilty, if you dare.*

Earn. Sure the like impudence was never heard of before; but how came it to paſs then, that they found him guilty?

Jeſt. There happened (by miſtake of a Name) to be an honeſt Gentleman returned among them, who was a Diſſenting Brother to theſe Diſſenters, and he by the ſtrength of Truth and Reaſon baffled all they could alledg to the contrary; but that which turned the Scale was his Obſtinacy and the Terror of Faſting, which he told them he could and would endure as long as the beſt of them, rather than be guilty of ſo horrid a ſin as Perjury, and wronging the Teſtimony of the Evidence which in the main was clear and unſuſpected.

Earn. Then I find a Diſſenters *Belly* has more Religion than his *Conſcience*, and that though they love *long Prayers*, they do not love *long Faſting*.

Jeſt. Never unleſs there be ſome good morſels of Widdows Houſes to be devoured after them, as was their conſtant cuſtom in the late times.

Earn. For my part I cannot but attribute this to a Superiour Conduct, and if Miracles will convince theſe obſtinate People, here's one I think both in this wondrous event, and the Diſcovery.

Jeſt. I cannot tell what will convince them, but I am ſure, this is Truth.

Earn. But what ſay the *true Bromidgham Proteſtants* to theſe things?

Jeſt. They are like the weather in *March*, ſome are tranſported with the deliverance of the *Old Elephant* and *Sam. Harris*, as they call their being bailed.

Earn. Oh let them praiſe a fair day at Night, they who reckon without their Hoſt muſt reckon again; there is, Item for ſo many Faggots to ſet the Nation into a flame of Rebellion —— Item for a large Diſh of *Vox Populi's* —— Item for the ſauce to a Diſh of *Treaſon in grain* which *Fitz-harris*, is like to pay dear for —— forbearance you know is no part of payment. But what ſay they to *Fitz-harris?*

Jeſt. Juſt as their Wits ſerve them, and they are almoſt at the end of them too. Before he was condemned, when they were afraid he would ſpeak truth and ſhame them and the Devil; then he was a Papiſt and no credit to be given to him; another while when they were in hopes he would take a Rope rather than a Reprieve and be ſullen, Oh! then what pity it was, he muſt be hanged to ſtop his mouth. So that the Reputation of his Teſtimony is to be valued, as it may ſerve their turn and promote the ſame deſign with his Libel, by endeavouring to blaſt the Reputation of the Government out of the ſuperabundance of their Loyalty: and you'l find they'l ſay the ſame of whatever he ſhall confeſs when he comes to the Triple-Tree.

Earn. But what ſay they to the Lord *Howard*?

Jeſt. Much at the ſame rate, they talk of *Shams* and *Intrigues*, and do all that lies in them upon every occaſion, to reflect upon the King himſelf, and exaſperate the People to the utmoſt degrees againſt his Majeſty and the Eſtabliſhed Government; and in ſhort when you ſee the Libel which perhaps may be printed with the Trial, you'l have the perfect picture of a *Papiſt* and a *Commonwealth Proteſtant*, and ſo alike, you will ſwear they are twins.

Earn. Well, I hope the Loyal Citizens of *London* will take it into their ſerious conſideration, and uſe their vigorous endeavours to chuſe ſuch Officers as will return ſuch perſons upon Juries, as are *really* tender of the Kings life, and the life of the Government, and let them know, that ſuch perſons as favour Popiſh Traitors will make no ſcruple of any of their Lives or Eſtates, if they ſhall happen to ſtand to their Conſcience and Honeſty.

Jeſt. We muſt have three or four Queres.

Quere 1. Whether people muſt not ſhake hands with their Reaſon, if they believe, that Commonwealth *Venetian* Proteſtants, who have openly owned ſo great Zeal for a Papiſt, a Traitor, and a Plotter againſt the life of the King and the Government, can be ſuppoſed to love the King, or deſign the preſervation of the Proteſtant Religion?

2. Whether the Kings Evidence, appearing pubickly againſt the Kings Evidence, be not falſe Heraldry; and whether it adds much to the credit and reputation of former Evidence, to appear in favour of one who even by his own Friends (all *right*) is found guilty of High Treaſon and condemned for conſpiring againſt the life of the King, &c.

3. How many Yards of Liberty will make a Cloak for a Tender Conſcience; and whether it may not very faſhionably be lined with Popery and Perjury, and yet faced with true blew *Proteſtantiſm?*

4. Whether *Sh. B.* will have the better or the worſe end of the ſtaff when he comes to have a Verdict?

5. Whether Sir *W. Waller* and Mr. *Smith* were not infinitely obliged to the true Proteſtant Diſſenters, who would ſo willingly have had Perjury and falſe Witneſs as an Eternal brand of infamy burnt upon their Names and memories; and whether it is not a great encouragement to honeſt men to be of that Party, who think it no ſin to play the Devil for Gods ſake?

London, Printed for *B. Tooke.* 1681.